

# **Anthropology of education: analysis of knowledge and advances in Brazil**

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## **ABSTRACT**

*This paper aims to scrutinize, understand, and reflect on the construction and constitution of knowledge in the anthropology of education in Brazil. Hermeneutic content analysis (HCA) was used in this study to understand the scientific content and general sense of the analyzed papers. As a result of the scientific content analysis, the papers show two categories (a) proposition and dialogue/interfaces for an anthropology of education and (b) contributions of anthropology's knowledge to the education field; whereas, the general sense analysis of the papers shows four categories (a) anthropology as a theoretical and methodical foundation for education, (b) the education concept and notion, (c) the image of the professional in the education field, and (d) the school as the research locus. The analysis indicated that the anthropology of education field in Brazil is reduced to a schooling of the anthropology of education and an anthropological determinism concealing educational problems and questions.*

## **KEYWORDS**

*Anthropology of Education, Hermeneutic Content Analysis, knowledge, education, Brazil*

## **RÉSUMÉ**

*Cet article vise à scruter, comprendre et réfléchir sur la construction et la constitution des connaissances dans l'anthropologie de l'éducation au Brésil. L'analyse de contenu herméneutique (HCA) a été utilisée dans cette étude pour comprendre le contenu scientifique et le sens général des articles analysés. À la suite de l'analyse de contenu scientifique, les articles présentent deux catégories: (a) proposition et dialogue/interfaces pour une anthropologie de l'éducation et (b) apports des connaissances de l'anthropologie au domaine de l'éducation. Alors que l'analyse au sens général des articles montre quatre catégories: (a) l'anthropologie comme fondement théorique et méthodique de l'éducation, (b) le concept et la notion d'éducation, (c) l'image du professionnel dans le domaine de l'éducation et (d) l'école comme lieu de recherche. On a observé que le champ de l'anthropologie de l'éducation au Brésil se réduit à une scolarisation de l'anthropologie de l'éducation et à un déterminisme anthropologique occultant des problèmes et des questions éducatives.*

## **MOTS CLÉS**

*Anthropologie de l'éducation, analyse de contenu herméneutique, connaissances, éducation, Brésil*

## INTRODUCTION

The anthropology of education is an inter- or transdisciplinary field, an inter or transcultural research in all its historical, cultural, methodological, and theoretical differences, whose limits dynamically change and are connected to its common ground: the study of the human being. It is a field that crosses borders and mingles with other disciplines, such as history, psychology, linguistics, sociology. The anthropology of education as well as educational science refer to a wide spectrum of individual, social, societal and cultural scientific theories and disciplines; however, it does not mean that they accept or duplicate their questions (Rathmayr, 2014). Instead, each field applies its own methods and knowledge. However, both fields regard the same problems that arise in the context of human existence, in society, and whose complexity can only be understood from a multiple perspective. In this sense, such as multiplicity leads to an inter and transdisciplinary theory as shown by Vieira (2017a), Wulf (2005) and Wulf and Zirfas (2014). The anthropology of education is constituted with regard to the human beings' images in the education field and on the impact of these images in that field, as well as on the basic dimensions of education, and the anthropological paradigms.

The current anthropology of education is not simply limited to ethnography, studies of “exotic or primitive” tribes or school studies. The reason is that the anthropology of education is guided by the principle that “all anthropological science starts from the concept of the human being, and we are all human beings, all of us, from philosophy, psychology, education, anthropology, sociology, we have the right to speak about our condition, as a human being” (Wulf, 2005, p. 17). It means that “anthropology is not a ‘solution providing’ as discipline students could complement their anthropological knowledge with approaches like heuristic or action research, but even in such eventualities the basic element of self-reflection is present” (Sotiropoulos, 2021, p. 89) in which it incorporates elements of heuristic research with the possible utilisation of acquired knowledge about anthropology (Sotiropoulos, 2017, 2021).

Opposite to this view, the main influence of the Brazilian anthropology of education is the North American perspective, mainly, the culturalist approach (Dauster, 2007; Gusmão, 2006, 2011; Rocha & Tosta, 2009) and the use of the ethnographic method (Tosta & Rocha, 2014). In the 1950s, the first such publication refers to the contributions that anthropology could offer to education studies and remarks that “one of the greatest difficulties of anthropologists regards their lack of concern about education, while educators abandoned anthropologists, as well as the principles and techniques of anthropology” (Rosenstiel, 1954, p. 26). From the 1960s to the 1970s, the researches and publications in Brazil clearly showed by lack of dialog between anthropologists and educators (Duarte, 1967), and the contributions of anthropological thought to education, in the sense of thinking about the global development of human beings (Granato, 1974). These publications go hand in hand with a decisive moment in the development of educational public policies and the training of education professionals, whose educational research together with sociology and anthropology seeks to understand the different expressions of the Brazilian culture.

This paper aims to scrutinize, understand, and reflect on the construction and constitution of knowledge in anthropology of education in Brazil, as well as to show its advances and its current concepts. Though faced with drawbacks and challenges (Gusmão, 2014), the anthropology of education in Brazil is looking for possible paths (Gomes & Gomes, 2012) and essaying to overcome the difficulties in the field.

The scenario of anthropology of education as a discipline in Brazil shows that this field is mainly taught in the first year of the Pedagogy undergraduate degree (Gatti et al., 2008). In Brazil, the main denominations are *antropologia da educação* (anthropology of education) or *antropologia e educação* (anthropology and education) (Dauster, 2007; González & Domingos, 2005; Gusmão, 2014; Rocha & Tosta, 2009), *etnografia da educação*

(Ethnography of Education) (André, 1995; Dauster, Tosta, & Rocha, 2012; Guedes & Cipiniuk, 2014).

Therefore, before drawbacks and challenges, there is an interest to understanding the knowledge in the anthropology of education field in Brazil. This study is the result of a research carried out between the years 2012 and 2016, whose object is to focus on papers published in journals in the anthropology of education field between the years 1980 to 2014, as well as to show advances in the field after 2014 as of new researches. The Hermeneutic Content Analysis (HCA) is the method used in order to understand and reflect on the details on papers published in Brazil. The HCA constitutes a circular movement of analysis, interpretation and understanding of a text covering Hermeneutic and Qualitative Content Analysis. The Hermeneutic involves both subjective and objective sides and the Qualitative Content Analysis is a method for systematically describing the meaning of qualitative data. Therefore, the HCA is constituted of two methods conducted by systematization, coding, categorization, interpretation, understanding and reflection. The theoretical approach for critical is based in the historical-cultural educational anthropology, which consists of the historical images of the human being, the effect of these images on the education field, the basic dimensions of education, and the anthropological paradigms.

The study aims to understand and reflect on the knowledge from the anthropology of education in Brazil. The following questions are directed to this study:

1. What knowledge has been built in the anthropology of education in Brazil between the years 1980 to 2014?
2. How is the anthropology of education in Brazil built as a field of knowledge?
3. What advances have been achieved in the anthropology of education in Brazil after 2014?

## METHOD

### *Research Design*

This research is based on the principle that this field is still being constructed and, therefore, faces considerable difficulties in order to overcome obstacles in its structuring as a field of knowledge. In this sense, the present study was conducted by the HCA. This method is the combination of the qualitative content analysis and hermeneutics and, therefore, is considered a mixed method (Bergman, 2010; Vieira, 2016<sup>1</sup>; 2017a; Vieira & Queiroz, 2017). This method regards the hermeneutical and educational hermeneutical principles as of the works of Danner (2006), Rittelmeyer & Parmentier (2006) and the principles of qualitative content analysis by Schreier (2014). Hermeneutics is the art of interpreting the text that occurs in a circular movement and involves both the objective and subjective sides (Danner, 2006). The Qualitative content analysis is a method to systematically describe the meaning of qualitative data, by means of coding and categorization and which contains all aspects that characterize the description and interpretation of the material (Schreier, 2014).

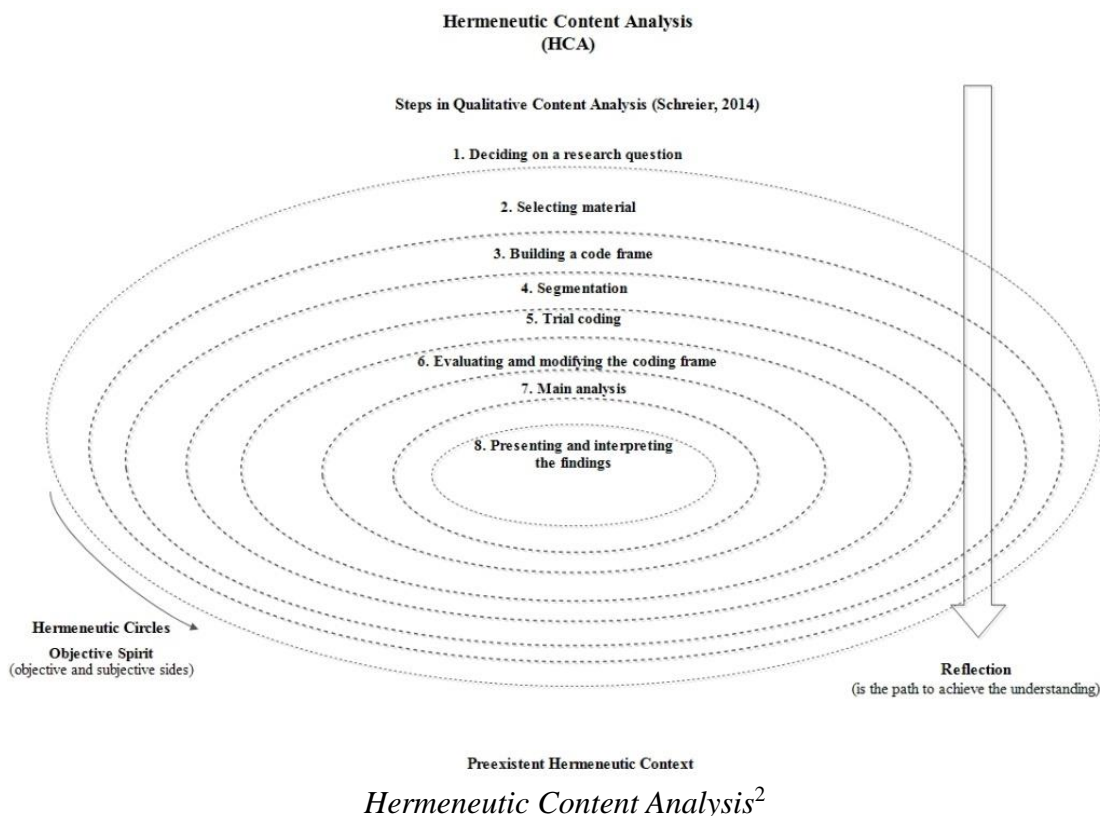
The use of the HCA is important, because it allows the understanding of textual content to be made explicit and leads to the construction of new meanings of knowledge about the anthropology of education in Brazil. The reason for choosing this method is that it takes into account interpretation and understanding of the construction of the textual content of papers in anthropology of education through a circular movement in order to deepen the

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analysis, in which interpretation, understanding, and reflection are considered fundamental elements in the process of analyzing textual content, as it makes it possible to find textual elements that go unnoticed in a mere descriptive analysis. As the analysis of papers in the anthropology of education field in Brazil was based on the application of this method, it has been necessary to determine the steps and criteria for the selection of papers, so as to make the scientific content and general sense of textual content understandable, as can be seen in the figure 1 below.

**FIGURE 1**



**Research Sample**

The study focused on papers published in the Brazilian journals. As the amount of papers in the anthropology of education field is quite high, the research sample was determined through the criteria: to have the words in the papers’ title “antropologia da educação” (anthropology of education) and/or “antropologia e educação” (anthropology and education) between the years 1980 and 2014.

In order to determine the sample, the papers should be published in the anthropology and education journals as of the Qualis CAPEs classification from A1 to C3. In total, 21 scientific papers published in the Brazilian journals were defined as the object of analysis, in which seven articles are included in the title “antropologia da educação” (anthropology of education) and 14 articles are included in the title “antropologia e educação” (anthropology and education). Of these 21 articles published in journals, 15 belong to the education field, two to anthropology field and four to social sciences.

<sup>2</sup>Cf: Vieira; Queiroz. Hermeneutic Content Analysis: a method of textual analysis, 2017.

### **Research Instrument and Procedures**

The research was based on the choice of the theme *anthropology of education* as a preliminary procedure for selection of the papers. Initially, journal papers were selected through the SciELO system<sup>3</sup>. The papers should have been published in the fields of education, anthropology and social sciences. Next, searches on the academic Google, and visits at public libraries searching for printed journals were quite useful in order to expand the search of papers, since the SciELO system has a limited number of journals. The titles of papers had to contain “antropologia da educação” (anthropology of education) and/or “antropologia e educação” (anthropology and education), the papers had to be published between 1980 and 2014, and furthermore the Qualis<sup>4</sup> of the journals had to be between the levels from A 1 to C 3.

For the needs of data organization, reading, interpretation, and understanding, the papers are coded from 1 to 21. The papers are organized in two blocks: the first block refers to *anthropology of education* – from 1 to 7, and the second block refers to *anthropology and education* – from 8 to 21. Each block is organized in chronological order.

### **Data Analysis**

Data analysis has two branches: the analysis of the scientific content and the analysis of the general sense of the texts. The scientific content analysis is defined as the structural elements of a scientific paper: theme, title, authors, keywords, summary, and structure of paper (as introduction, methodological description, and conclusions). The analysis of the general sense of the text starts from an evaluation of the text as a whole, and also examines how its parts interrelate.

In the analysis of the scientific content, a script for reading and analysis is organized, in order to contribute to the systematic analysis of the papers. Initially, one searched in the abstracts for a) keywords; b) objective; c) questions; e) conclusion. Then, one had to locate in the text a) the main argument/ statement and its evidence; b) the structure of the paper; c) its objectives /proposal; d) its methods; e) its context/occasion; f) the questions raised. In the third step of analysis, two segments were created from the titles: a) anthropology of education and b) anthropology and education. In the fourth step, the analysis categories of the structural elements of the paper are delimited: theme, title, keywords, summary (objectives, method, and conclusion), introduction (question to be answered), justification, theoretical structure, objectives and hypotheses), methodological description, and conclusions.

In the general sense analysis of the texts, the titles of the papers were delimited in two segments: a) anthropology of education and b) anthropology and education. The categories of analysis were delimited: a) free reading of the general sense of the texts; b) observation of textual indicators; c) coding; d) systematization; e) categorization; f) thematization.

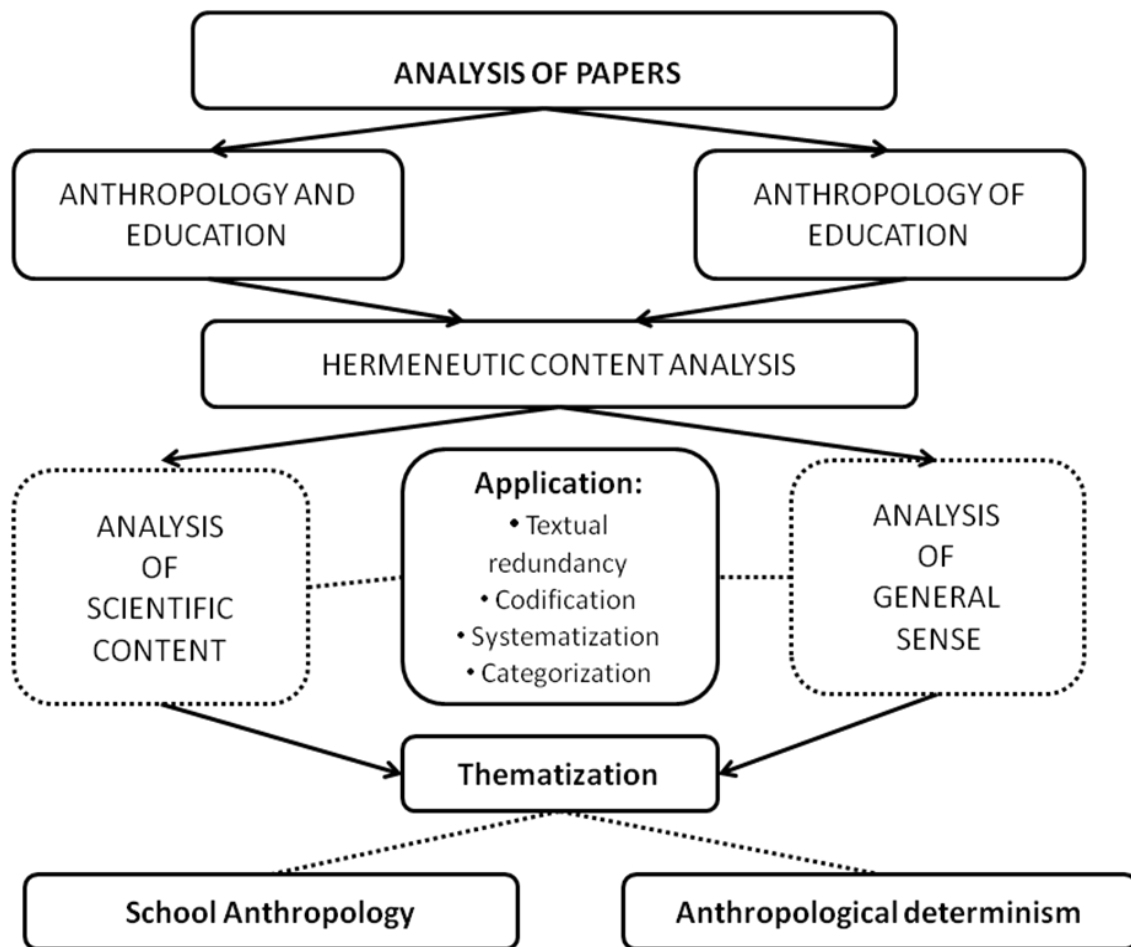
These two branches of analysis were fundamental for the analysis and reflection of the papers. Then, in discussion, these analysis interweave and reflect on the sense that authors give to their texts. In addition, all phases of interpretation and understanding move in a circular way, since they consider logic and relations of words, as one can be seen in the figure 2 below.

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<sup>3</sup>SciELO is a project that aims to prepare, store, disseminate, and evaluate scientific production in the electronic format. Cf. <https://www.scielo.br/>

<sup>4</sup>Qualis, Qualis-Periódicos or Qualis/CAPES is a Brazilian journal evaluation system, maintained by the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior (CAPES). Cf. <https://sucupira.capes.gov.br/sucupira/public/consultas/coleta/veiculoPublicacaoQualis/listaConsultaGeralPeriódicos.jsf>

FIGURE 2



Analysis of papers

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## RESULTS

The results found in this study are classified from two analyses, (a) the analysis of the scientific content and (b) the analysis of the general sense.

### *Analysis of the scientific content*

In the analysis of the scientific content, two categories are identified: *proposal and dialogue/interfaces for an anthropology of education* and *contributions of anthropology to the education field*. The first involves theoretical aspects for the establishment of an anthropology of education, and the second intertwines method, theory, and professional experience of educators.

The category *proposal and dialogue/interfaces for an anthropology of education* concerns the theoretical and dialogical aspects of the interface between anthropology and education. In the analysis of the structural elements of a scientific paper, the *theme* shows the semantic connections among basic principles, proposals, notes of origins, teaching at the interface, understanding in dialogue, in consensus and dissent and at the borders. The *title* relates to learning and teaching, educational process and cultural contexts, origins of a dialogue, old dialogue resumed, teaching at the interface, inter-places, possible dialogue, consensus and dissension, and crossing borders with the anthropology of education. The abstracts point to advances in knowledge from dialogues and criticisms between anthropology

and education.-Accordingly, the *introduction* shows questions related to classical theories, the adventure of putting oneself in the place of the other, the difficulty of dialogue (between anthropology and education), a concern about the educational field, and a consolidation of the field as anthropology of education; *justification* shows a proposal for anthropology of education in dialogue and interface, because professionals in both fields maintain an artificial and unbalanced relationship; *theoretical structure* shows the theoretical support from the terms of cultural anthropology into education as culture and historicity and the historical dimension of anthropology and education; *objectives* are intended for promoting the interaction between anthropology and education; *hypotheses* suppose an anthropology of education and the integration of sciences with education field. The *methodological description* is not evident on the papers. The *conclusions* show a proposal for the dialogue between anthropology and education; in addition, they are the result of bibliographic readings and reports of experience.

The category *contributions of anthropology to the field of education* means that the anthropological theory and method are fundamental contributions for education area. Here it brings on the contribution of anthropological theories for education area into focus, because anthropological theories make possible to construct other look at alterity and diversity henceforth ethnographic methods. The *papers titles* show words like *production of a dialogue* and *hybrid knowledge* in relation to knowledge between anthropology and education. The *paper abstracts* show how anthropology contributes to thinking about educational area so that education professional does not need to transform into an anthropologist. The *introduction of papers* regards *questions of research* lead to the connection between anthropological method and theory, use of ethnography, interdisciplinary approach of education problems and anthropological knowledge in the school. The main argument of that category considers the use of an anthropological method for education area in order to recognize diversity in different cultural contexts. For that, the *theoretical structure* of papers approach anthropological and methodological foundations (ethnography) related to the historicity and epistemology of anthropology. The recognizing of alterity and diversity *hypothetically* comes from that proximity of students of Pedagogy to anthropological knowledge and culture concept, as well as use of ethnography methods. However, of the 21 papers analyzed, only three clearly shows use of ethnography in *methodological description*. And finally, the *conclusions* of papers show that the knowledge about anthropology and the use of ethnography contribute for perceiving the different cultural aspects and the formation of the cultural diversity of teacher and the specificities of school culture.

The constituent elements of the papers analyzed demonstrate that anthropology of education in Brazil is still in the process of being constituted and the ethnography is a fundamental resource for the consolidation of this anthropology of education. The papers still stress the anthropological theory as essential part in the dialogue and interface between anthropology and education; anthropology must contribute to theories and methods for the education area.

### ***Analysis of the general sense of the papers***

Four categories are identified: (a) *anthropology as a theoretical and methodical foundation for education*, (b) *concept and notion of education*, (c) *image of the professional in the education field*, and (d) *school as a research locus*.

The category *anthropology as a theoretical and methodical foundation for education* highlights the use of anthropology as a theoretical foundation in education and the use of ethnography as a method for the education field. Anthropology as a theoretical foundation aims to theoretically situate the professional of the education field with regard to anthropological knowledge. "First of all, it is necessary to get into anthropological thought, in

its epistemological foundation as science and as applied science, with its theoretical alignments, advances, and limits” (Gusmão, 1997, p. 9). For the authors, theoretical knowledge seeks to bring together the fields of anthropology and education in order to preserve anthropological knowledge.

Dauster (1997, p. 41) emphasizes that ethnography is fundamental for the anthropology of education, allowing to question the educational phenomena, “[...] this alternative form of questioning the phenomena that I seek to evoke, at first, in the use of ethnography within the field of education”. This means showing that ethnography is not a mere technique, but a theoretical and methodological option.

The category *concept and notion of education* shows a definition for the education concept related to an imprecise concept, or an expanded notion, or culture, and still as teaching and learning, as described in these passages: “[...] in educating we have: to give education, instruct; in teaching we have: to educate, give a knowledge, instruct on; and in learning we have: to acquire knowledge, to be educated” (Vieira, 2006, p. 525); “Well, looking from the horizon of anthropology, all education is culture” (Brandão, 2002, p. 17); “[...] to explain a notion of broad education, in which the historical experience of multiple social relations and the reflection of the other on the world and on oneself occupy a special place” (Gusmão, 2009, p. 43). This broad notion of education tries to design a dialogue between anthropology and education, so that culture is present in order to understand and make education.

The category *image of the education professional* shows the negative image of the education professional. The pedagogue who works from a normative point of view, “[...] for those who work from a normative point of view, like pedagogues, the difficulty lies in being in an axiologically neutral point of view, a point that must be that of the ethnologist” (Paula Carvalho, 1982, p. 115) and “[...] I have been realizing how the verbal discourse and practices of professionals in the education field tend to be normative and imbued with a duty to be pedagogical” (Dauster, 2004, p. 199). This negative image regards teacher, pedagogue or educator as normative, ethnocentric, discouraged, authoritarian, rationalist, carefree, and excluding. The category *school as a research locus* shows the school as the main research field. Gomes (2006, p. 318) claims “one of the important marks of anthropology's entry into the school studies was precisely the widening of the research focus”. Another author comments “to evaluate the issue of differences, so expensive for anthropology and so challenging in the pedagogical field precisely due to its homogenizing institutional feature” (Gusmão, 1997, p. 10). In addition, for Lima (2011, p. 182), studying the school “is one of the institutional *loci* that currently form the subjects with whom they have always interacted”. In order to expand its research in schools, the anthropology of education aims to understand the place where the subjects of the research are located from countless possibilities for data collection.

According to authors, the theoretical and methodical use of anthropology is essential for researching the education area. Furthermore, that use supports the professional of the education area to abandon the ethnocentric stance at school and understand the “other” and diversity. In short, that professional is ethnocentric, school is a research field, and anthropology and ethnography are tools for the recognition of diversity at school. Finally, from the analysis of the general sense of the papers, one can conclude that the knowledge that has been built in the anthropology of education in Brazil refers to anthropology as a theoretical foundation and to the school as a research field, concealing the theoretical and epistemological principles of the education field, as well as its fundamental questions and problems in this area.



## DISCUSSION, CONCLUSION, ADVANCES AND RECOMMENDATIONS

### *Discussion*

The discussion is based on the theoretical approach of the German historical-cultural educational anthropology in order to understand and reflect on the constitution of the field in Brazil and answer the second question proposed for that paper: How is anthropology of education in Brazil constituted as a knowledge field? As of that analysis, it is possible to mention two points of reflection on the constitution of the anthropology of education in Brazil: the *schooling of anthropology of education* and the *anthropological determinism* prevalent in this field.

One can emphasize that the *schooling of anthropology of education* is related to school, so the analysis shows the school as a research field, the notion of education, and the image of the professional in the education field. With regard to the school as a locus, it refers to the following question: how to think about anthropology of education in Brazil if the only research field is reduced to school? This explains perhaps the absence of educational foundations in the constitution of the anthropology of education so that the theoretical and methodical support only comes from anthropology. The questions in the papers are anthropological and focus only on the school context, for example, teacher training (Brandão, 2002), education concept (Vieira, 2006), indigenous schooling process (Gomes, 2006), concept of repetition (students that repeat) (Earp, 2010). According to Wulf (1994), the anthropology of education is an open field of research possibilities that is not necessarily focused on the school, because thinking about this field leads to new questions linked to the condition of the human being and human understanding.

The notion of education, even if broad, projects its meaning for the subordination of the education field to the anthropological field, therefore, it is linked to culture. This perspective leads us to reflect on what is the concept of education? And how is the education field represented? Education from the point of view of culture limits the concept to the context of its culture, in which it limits only to the cultural discourse and the discourse of a representation, leaving aside the action of the human being in education (Wulf, 2014). In addition, the professionals' image in the education field (teachers, researchers, educators, pedagogues) is related to authoritarianism, standardization, and ethnocentrism and draws attention to the following question: do the authors intend to research anthropology of education in Brazil or the attitude of professionals? The question is if they are talking about professionals; then, this requires empirical studies and cannot be reduced to axiological dimensions, i.e., values, such as the words ethnocentric, normative, and authoritarian.

*Anthropological determinism* consists of three elements: *theoretical determinism*, *methodical determinism*, and *training determinism*. On the question of the theoretical determinism, the following question arises: Is it an anthropology of education or an anthropological theorization? In view of the analyzed passages, the textual indicators point to an indoctrination of anthropology, rather than the construction of an anthropology of education and / or the dialogue between these two fields, because anthropological theories are taken as principles that must be followed among researchers and education professionals. The authors emphasize "the use of the classic theories of anthropology" (Paula Carvalho, 1982), the contributions of the anthropological perspective in academic orientations in the education field (Dauster, 2004), and the role of the anthropological knowledge in the training of teachers (Meirelles & Schweig, 2012). The criticism in relation to this point also regards the anthropological theory used, since many times this literature refers to the end of the 19th century and the beginning of the 20th century. How to think about educational problems in the face of problems and theories written and thought in the late 19th and early 20th centuries?

According to Wulf (2014), reflective, critical, and heterogeneous processes in anthropology in the face of globalization and current phenomena is what we need.

*Methodical determinism* regards the use of the ethnographic method as fundamental for research in anthropology of education in schools, for authors ethnography is a method that allows the recognition of the other and diversity and consequently the end of the professionals' ethnocentric stance. For this, ethnography can be used: as a theoretical-methodological option (Valente, 2003), as a methodological attitude (Vieira, 2013), that promotes the dialogue between anthropology and education (Gusmão, 1997). Why do authors reinforce the use of ethnography if the majority of papers are reviews of bibliography? How will the student or education professional learn about ethnography, if the field research is not shown on the papers in a practical way? So, it is worth reflecting on Ingold's (2011) positioning that there is not possibility to determine the method to be used, because it is not possible to reduce anthropology to ethnography, thus, anthropology is not ethnography.

The *training determinism* points to the need for training the teachers in anthropology, in which authorizes them to research and write about anthropology of education. So, why is a pedagogue or a researcher in the education field unable to research about anthropology of education? The authors of the papers argue that education professionals are not aware of the ethnographic method and, in their research, they constantly fall into common sense, and cause mistakes when using the method. However, "all anthropological science starts from the concept of being human, and we are all human beings, therefore we have the right to talk about our condition, as a human being". Therefore, "each researcher, each educator, each teacher has anthropological knowledge without which he/she would not be able to work, in this case implicit, and which cannot be easily reflected" (Wulf, 2005, p.17). The anthropological attitude that the researcher will have with regards to the object of anthropology, human being, i.e., to reflect on the complexity about the condition of being human.

A new anthropological positioning means overcoming the universal idea of the abstract anthropological norm, leading to a greater understanding of human phenomena and problems in our globalized world with the use of diachronic and synchronic methods in the investigation of human cultures and societies.

### **Conclusion**

The conclusion highlights the analytical relevance, the theoretical relevance, and the limitations and research questions. The HCA method for analyzing the papers has been relevant because it opens horizons for research in the humanities and education, involving theory, action, and reflection. The understanding and reflection of the papers in the anthropology of education field in Brazil is a constructive path of criticism and self-criticism in order to transform knowledge at the expense of imposed, consolidated, and unquestionable determinisms.

The theoretical relevance demonstrates the importance of the German historical-cultural educational anthropology approach for reflecting on the knowledge of anthropology of education in Brazil that claims its constitution, such as, for example, the study of human images and their impact on the education field, the educational dimensions, and the anthropological paradigms. This theory offers support towards thinking about the issues of education that deal with the human being, his/her condition and his/her relations to the world. The limitations and issues of the research still show the obstacles in the anthropology of education field in Brazil. As this research aimed at analyzing papers during a particular period of time – 1980-2014 –, its results point to a research agenda to be carried out in the future, such as, for example, interviews with professionals in the education field, analysis of Pedagogy graduation course curricula, analysis of anthropological themes, use of current

bibliography, and reflection on the actions of human beings in their historical and cultural reality.

### ***Advances and recommendations***

The advances in the anthropology of education field are proposed by Vieira (2016, 2017a), and has as objective to understand and reflect the construction and constitution of knowledge in Brazil. The research reflects on the schooled condition of the field and the determinisms imposed by anthropologists. Therefore, research on the educational dimensions, on mimesis and the use of the hermeneutic content analysis method were developed in order to promote progress in the field. For example, the German educational anthropology (Vieira, 2018a), the constituent elements of mimesis (Vieira, 2020), the basic educational dimensions (Vieira, 2017b), *Bildung* (Vieira, 2018c), the use of hermeneutic content analysis in education (Vieira & Queiroz, 2017, Vieira, 2018b).

As a recommendation for the field, it is expected to take into account new forms of anthropological-educational knowledge and new forms of scientific knowledge in the face of education in the globalized world (Arabatzis, 2020; Wulf & Michaels, 2020). This globalized world is found in the Anthropocene surrounded by digitalization, artificial intelligence, robotics, new media, genetic research, and challenges in relation to environment (Wulf, 2020; Wulf & Zirfas, 2020). Human condition in the Anthropocene requires reflecting on that current condition, in which human being is in a period when knowledge rapidly expands. Therefore, it demands a new understanding of the human being and education; it consequently demands a debate on the main problems of the globalized world.

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